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ably distinguished by its interest in folk-lore); an interesting collection of newspaper cuttings from Mr. Stewart Culin of Philadelphia, exhibiting the practices of Voodoo conjurors in the United States; and contributions from Mr. C. L. Pullen of Memphis, Tenn., which have been used in the Folk-Lore Scrap-Book.

FOLK-LORE SCRAP-BOOK.

THE PRAYER OF A NAVAJO SHAMAN. — In the second number of the "American Anthropologist," Dr. Washington Matthews, U. S. Army, gives the prayer of a Navajo shaman, or priest. This prayer is remarkable from the fact of its being in the form of a narrative, not a supplication. It recites a descent in the lower world, made in the spirit, in order to recover part of the spiritual body of the worshipper, which is supposed to have fallen into the power of the "Woman-Chieftain," or witch goddess, whose "Red-floored Lodge" is situated in that nether land, to be approached only by a long way leading through mountain chambers, and guarded by monsters, Red Hawk, Red Coyote, Great Red Serpent, and Red Bear.

We take the liberty of quoting part of the argument of the prayer, as given by Dr. Matthews:—

"To restore to him this lost element, which is now thought to be in the possession of the goddess of witchcraft in the lower world, the principal gods of the Navajo pantheon come to the sufferer's aid. These are Nagaynezgani, or "Slayer of the Alien Gods," and Thobajischeni, or "Kinsman of the Waters." The one approaches him from the mountain which limits the Navajo country on the east, the other from the mountain which bounds it on the west. They meet at the Carrizo Mountains, in the centre of the Navajo country, and proceed thence to the place in the San Juan Mountains where, as their traditions state, the first of the human race came up from the lower world to this. Here the war-gods descend into the lower world, passing through a number of fabled places and by a number of direful sentinels, until they reach the house of the Woman-Chieftain, the goddess of witches. They pass by virtue of the power of their magic wands. Here they secure the bewitched element and take it away from the goddess in triumph. Up to this time only the two war-gods are named as journeying through the lower regions. But thereafter the supplicant speaks of his reunited self returning accompanied by the two gods, one of whom walks before and the other behind, to guard him from further dangers. They retrace their way through the land of shades exactly as they went; and, in describing the return, the prayer carefully reiterates the names of all the places traversed in the advancing journey, but in an exact inverse order. Arriving at the upper world, the war-gods continue to guard him until he gets to the neighborhood of his home. Here he is supposed to be out of imminent danger; so the war-gods leave him, and certain peaceful gods, Haschayalthi and Haschayhogan, become his guides.

These gods bring the spiritual or astral man to the home of the corporeal man, where the two elements are happily united, and, in the language of the prayer, 'all is restored in beauty.' "

The last verse of the prayer, in translation, runs : —

The world before me is restored in beauty,
The world behind me is restored in beauty,
The world below me is restored in beauty,
The world above me is restored in beauty,
All things around me are restored in beauty,
My voice is restored in beauty,
It is restored in beauty,
It is restored in beauty,
It is restored in beauty,
It is restored in beauty.

WITCHCRAFT IN NEW MEXICO. — A correspondent of the "St. Louis Globe-Democrat," writing from San Mateo, May, 1888, gives an account of the witch superstitions current in that territory (containing 175,000 inhabitants, 25,000 of these Americans) among the Mexican population. The witches, he observes, are generally women, but sometimes men; generally old, and rarely very young.

"Our witchology is full, detailed, and graphic. Every paisano in New Mexico can tell you their strange habits, their marvellous powers, and their baleful deeds. They never injure the dumb animals, but woe to the human being who incurs their displeasure! Few, indeed, are bold enough to brave their wrath. If a witch ask for food, wood, clothing, or anything else, none dare say her nay. Nor dare any one eat what a witch proffers; for, if he do, some animal, alive and gnawing, will form in his stomach. By day the witches wear their familiar human form; but at night, dressed in strange animal shapes, they fly abroad to hold witch meetings in the mountains, or to wreak their evil wills. In a dark night you may see them flying through the sky like so many balls of fire, and there are comparatively few Mexicans in the territory who have not seen this weird sight! For these nocturnal sallies the witches wear their own bodies, but take the legs and eyes of a coyote or other animal, leaving their own at home. Juan Perea, a male witch, who died here in San Mateo some months ago, met with a strange misfortune in this wise: He had gone off with the eyes of a cat, and during his absence a dog knocked over the table and ate up Juan's own eyes; so the unfortunate witch had to wear cat's eyes all the rest of his life.

"Before they can fly, witches are obliged to cry out, 'Sin Dios, sin Santa Maria!' (Without God and without the Holy Virgin) whereupon they mount up into the air without difficulty. If you are on good terms with a witch you may persuade her to carry you on her back from here to New York in a second. She blindfolds you and enjoins strict silence. If you utter a word you find yourself alone in some vast wilderness, and if you cry, 'God, save me!' you fall from a fearful height to the ground — but are luckily never killed by the fall. There are several courageous people